

Peabody (P. G.)

VIVISECTIONAL CRUELITIES OF TO-DAY.

[SUMMER OF 1893.]

As Reported by an Eye-Witness.

Address of Mr. PHILIP G. PEABODY, A. M., LL. B.,
Of Boston, Mass., at London, June 14, 1893.

WITH INTRODUCTION BY

COL. ROBT. G. INGERSOLL.

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The Illinois Branch

OF THE

AMERICAN

Anti-Vivisection Society

*For the Protection of Animals from
Cruel Experiments in the Medical
Colleges and Elsewhere.*

Organized June 1, 1892, at Aurora, Ill. Incorporated Feb. 25, 1893.
Annual membership 50c. Life membership \$10.00.

Members welcomed from every part of the world

We appeal for aid to stop this nefarious business. It must cease when the people fully comprehend its nature and extent. More money is needed for printing and postage to convey the matter to the public mind and conscience. Let those disposed to aid the cause of anti-vivisection send their donations at once to

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104 N. Fourth Street,

(Literature Mailed Free.)

AURORA, ILL.



The address of Mr. Peabody has received the high compliment in Germany of being translated into German and published in pamphlet form by our anti-vivisection allies in that country.

A LIFE SAVED



WITHOUT VIVISECTION.

Col. Ingersoll's Arraignment of Vivisection.

There are three mysteries about vivisection. First—that any human being should have thought of dissecting a living animal. Second—that a human being should have actually sought within the quivering flesh with knives and probes for all the nerves of pain; and Third—that the people of a civilized country allow their fellow citizens to commit this useless and heartless crime. The cruelty is unspeakable, and the knowledge gained is worthless. Not one fact of importance to the human race has been ascertained by these scientific assassins. On the other hand, men standing at the top of the medical profession declare that the

vivisectionists have hindered and delayed the progress of surgery. In vain the poor animals have been blistered and scalded, roasted and frozen, flayed and poisoned. In vain have their nerves been torn and divided, their intestines and kidneys and hearts taken from their quivering bodies. They have been tortured unto death for naught. All that can be said is that the agonies inflicted have hardened the hearts of the wretches who inflicted them and excited the pity and detestation of civilized people.

It is impossible to imagine an argument in favor of this barbarism in the savagery of science. Nothing can be said in its defense.

What the gladiatorial show was to the Romans, what the Inquisition was to the Catholic church, Vivisection is to the scientific pretenders of to-day. Back of them all was and is the same infamous, heartless spirit. The gladiators were foreigners, the victims of the Inquisition were heretics, and those that suffer the agonies of vivisection are animals.

Is it possible that what we call civilization is a veneer or a varnish? Does the tiger or serpent of cruelty crouch or coil in the hearts of men?

It is bad enough that we kill animals for food - horrible enough that life feeds on life.

But there is almost an infinite difference between vivisection and sudden, painless death, between the man who kills quickly and the vivisector who tortures as long as nerves can feel.

With great force and feeling, with hot and indignant words, Mr. Peabody, in his eloquent speech, denounces these scientific criminals. In justification of his words he gives the facts within his knowledge and experience. It is to be hoped that millions will read his brave and tender words for the poor victims and his denunciations of the criminals. Most people are in ignorance of the real facts. They generally suppose that the animals operated upon are under the influence of ether or chloroform. As a matter of fact the vivisectionists care nothing for the pain they inflict. Pity is regarded as childish, as something liable to interfere with scientific methods. How monstrous, how terrible it all is—how fiendish; and yet it is pretended that all these horrors are inflicted for the sake of man.

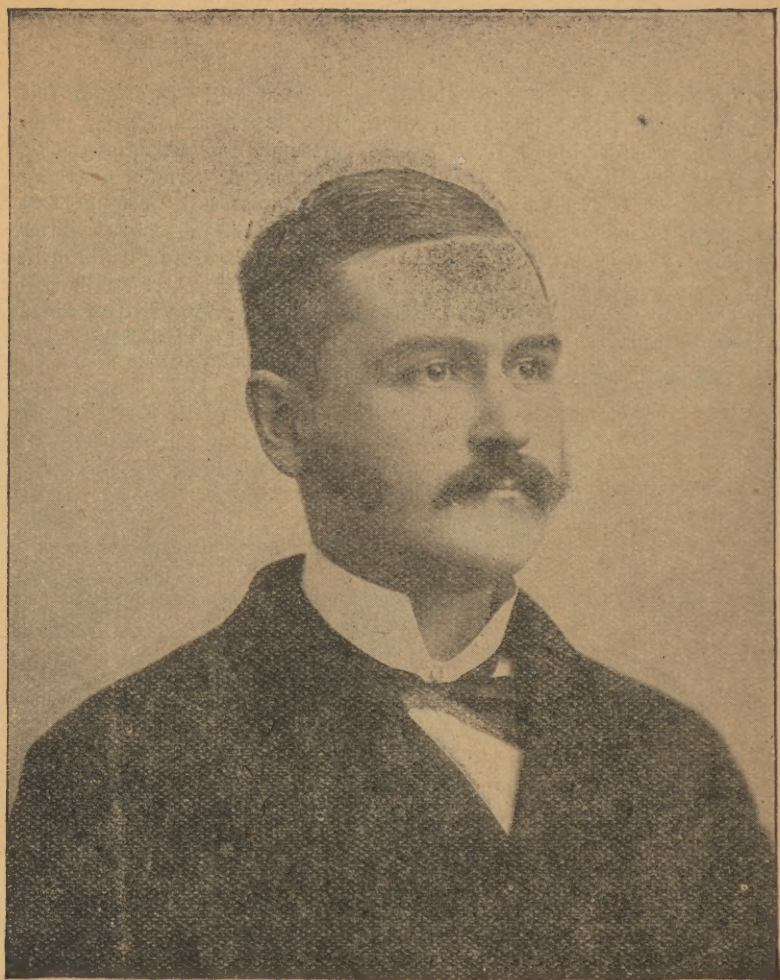
A physician, a surgeon, should not only have a good head, but he should have a good heart. He should sympathize with his patient. The doctor who practices vivisection has a heart of stone. He is unfit to have the care and keeping of a life. He is a kind of wild beast. He has made useless experiments upon the living flesh of the helpless. He has committed a thousand crimes without an intelligent purpose.

Of what use is it to find how long an animal will live after it has been flayed ? Or whether it can survive the loss of a kidney, or a lung, or a part of its brain ? Why should the same cruel experiments be made thousands of times after the result is known ? And if anything of value can be found by vivisection why should not the poor animal first be made insensible to pain ? There are no words strong enough, bitter enough, with which to express my abhorrence, hatred and loathing of vivisection—of its cruelty and cowardice. To torture the lower will never civilize the higher. The vivisector is of less value to the world than the animal he destroys.

R. G. INGERSOLL.

Dobbs Ferry, N. Y., Sept. 15, 1893.





Philip G. Peabody

ADDRESS.

Given by Mr. Philip G. Peabody, A. M., LL. B., of Boston, member of the Massachusetts Bar, at the Annual Meeting of the Victoria Street Society for the Protection of Animals Liable to Vivisection, held at St. James' Hall, Regent Street, London, England, on Wednesday, June 14, 1893. The attendance was very large, and the proceedings proved full of interest and encouragement.

Canon Basil Wilberforce, M. A., took the chair, and was supported by Lord Robartes, Gen. Charles Gordon, Walter S. B. McLaren, Esq., M. P.; the Rev. Philip Wicksteed, M. A.; Mrs. Charles Mallet, Dr. Edward Berdoe, Dr. Edward Haughton, Dr. John H. Clarke, Rev. Canon Barker, Arthur Arnold, Esq., Capt. H. Quintanilha, Capt. Clark-Kennedy, F. S. A., F. L. S.; the Countess of Camperdown, Lady Mount-Temple Hon. Mrs. R. C. Boyle, Ernest Bell, Esq., M. A.; F. E. Pirkis, Esq., R. N.; Miss Marston, Mrs. James, Miss E. Elcum Rees, Lester Reed, Esq., F. C. S., F. I. C.; and the Rev. F. S. Ross, B. A., Major H. Bethune, the Rev. R. Everard Blake, Dr. George Baudry of Wisconsin, U. S. A.; Major William C. Dummond, Lady Eastlake, Major Gen. Grant, Lady Griffin, Major Ind, Dr. Moir, Charles L. Peabody, Esq., John Pickering, Esq., F. R. G. S.; Rev. G. Croke Robinson, Lady Gertrude Stock, Rev. J. Stratton, and Capt. Henry Toynbee, were present. Letters of excuse were read from the Duke of Portland, the Countess of Portsmouth, the Bishop of Manchester, the Bishop of Coventry, Bishop Mitchinson, Bishop Cramer-Roberts, the Bishop of Nottingham, Lord Coleridge, Miss Frances Power Cobbe, Baron Ernst Von Weber, Mr. G. Russell, M. P.; Hon. B. Coleridge, M. P.; Mr. J. E. Ellis, M. P.; Rev. Sir George Cox, Admiral Douglas, Dr. William Swan, Mark Thornhill, Esq.; Dr. C. Bell Taylor, Dr. Frances Hoggan, Dr. John W. Fox, Rev. Canon Percy Smith, Rev. Dr. Wilson White, Dr. Shaw, and Mrs. Bramwell Booth.

Mr. Peabody spoke as follows: Mr. Chairman, Ladies and Gentlemen:—With your permission I will say a few words about myself, not that for one moment do I imagine that it will be of interest to you, but because I can in no other way apologize for the crudeness and lack

of preparation of my speech. For the last two weeks I have been almost incessantly traveling, and for a long time I have not slept two consecutive nights in the same place; it has consequently been simply impossible for me to prepare a formal address or even deliberately to think over what I wanted to say to you this afternoon.

In my hand I hold a memorandum of a few points, casually jotted down when traveling at the rate of fifty miles an hour, which, with your permission, I wish to lay before you for your consideration.

It is not necessary, I trust, for me to say that this is an occasion to me of very great interest. I look on the work of opposing the detestable and cowardly crime of vivisection as the most important work, especially at the present time, in which any human being can take part. [Cheers.] And inasmuch as this language is frequently used for the sake of impressing an audience almost as a figure of speech, I may be permitted to intimate that I want to be understood as meaning literally exactly what I say.

If vivisection were productive of precisely the same results as it now produces without causing suffering to any animal, assuming for the moment that that were possible, I would still say, as now, that I believed it to be the most important of all crimes to be attacked. I would have chosen to come here this afternoon as a listener rather than a talker. I think I have far more to learn than to impart; but as I have been honored by an invitation to address you, I will as briefly as I may, endeavor to fulfill that pleasure and duty.

There is no human being who has become so depraved, who has fallen so low, who has so unfitted himself for the society of man and brute, that I cannot find it in my heart to make some defense or excuse for him, or to imagine how under the influence of certain inborn traits, and under certain circumstances, not always the same perhaps as with him, I might myself have been tempted and fallen, as he had done, except those monsters, insane, I believe, with the lust of cruelty, whom we call Vivisectors. [Applause.] Believing as I do, that every man—and I include vivisectors, perhaps improperly, under that generic term—is the product of his natural disposition and his surroundings, and does exactly as he must, being, in no sense, a free agent, I can have, even towards these wretched men, no feeling of revenge or even of anger. My sentiment, and I believe it to be just, is one of profound abhorrence and contempt. I look on these men, for more reasons than one, as the most dangerous of all foes to mankind. I believe the moral precepts on which they work, and on which alone they defend their course, are dangerous, erroneous and absolutely untrue.

I believe that they are persistently and systematically endeavoring to poison the minds of men, and ultimately, and at no distant day, unless they are put down, will first beg, and then demand human beings for vivisection.

Those of us who can read between the lines, already see this demand nearly formulated; but I can have no feeling as regards them, wicked, deceitful and dangerous though they be, but one of disgust and contempt—absolutely none of anger. I dwell somewhat on this point because I hope to be understood as speaking wholly dispassionately. Furthermore, I can make the excuse for the vivisector, that, owing to a natural disposition, and elements of character largely, I believe, due to prenatal influences, and certainly to circumstances for which he is in no wise responsible, he does, as do all men, exactly as he must. And he is to be commiserated, rather than blamed, that he should spend his life in committing a series of crimes of inconceivable atrocity, unparalleled certainly at the present day, and probably in the history of the world, since man has kept a record of events.

He may, occasionally, do this, as do other criminals commit their crimes, with a fairly good motive, although to those who have seen him at his pursuit in his laboratory, as I have done, this seems hard to believe; for he takes such an evident pleasure in this awful pastime! Far more often he hypocritically defends his work by the pretense of his love of humanity.

And, right here, let me say something about this element of hypocrisy which is one of the evils of vivisection—relatively small, but actually enormous. If it is not a result of “assuming a virtue when they have it not,” of continually preaching about their love of mankind driving them to vivisection (and my remarks here apply chiefly to the British vivisectors, for their foreign confreres laugh at them for this pretense, and openly declare its falseness,) how happens it that they are so notoriously unreliable as regards the matter of veracity? That they are so is so proverbial, and it is so well known that they are almost unanimous in this dishonesty, that it is really a very remarkable trait of character. Of course, I do not include all vivisectors in what I say, although the exceptions are marvelously few.

This hypocrisy has become almost a part of the lives of most of these men, and their disposition to falsehood, and in some cases to perjury, seems to have followed it so closely that at times they even deceive themselves, I fully believe. If this is not a result of their hypocrisy, whence comes it?

It is too usual a thing to be called accidental. All criminals are

not liars. Other criminals frequently condemn falsehood, especially when it is not successful, but I have yet to learn of any word of condemnation from any of this brotherhood for such falsehoods, told either by them or in their interest, as, for example, that valuable discoveries have been made by means of vivisection; that vivisection causes very little suffering; that anæsthetics are always used; that the number of animals vivisected is trifling; that the use of ether was discovered through vivisection, as also the circulation of the blood; that Pasteur has saved over a thousand lives, or perhaps over ten thousand lives, it makes no difference which; and others too numerous to mention.

I fully believe that almost any other band of criminals who cared to retain the appearance of respectability would indignantly drive from their midst, confessed falsifiers (one a perjurer) such as at least two famous, or rather infamous vivisectors, whose names I forbear to mention in the presence of ladies, but which to all friends of the anti-vivisection cause are familiarly offensive.

To a stranger to your country what I mention seems sufficiently amazing, but it is surpassed by the fact that one of these men not only is not openly execrated by his fellows—but was, after his offense, (which has been published to the world) practically retained in his former position of employment in spite of the protest made by people who disliked perjury.

Not only to direct misstatement does this assumption of virtue lead but every disingenuous art and trick and quibble has been used and approved, so far as we can tell from any visible sign, by members of the brotherhood. Were it not for the evident fact that the defenders of vivisection are, as a rule, surprisingly weak in, or to speak correctly, ignorant of, logic, and unable to see wherein consists evidence and proof, words which I use, not in their legal, but in their colloquial senses, our cause would have been far more embarrassed by this dishonesty than it has been. Not only every lawyer and every logician, but every thoughtful man who has followed this movement sees that not one of these men can for one moment defend his side of the case without running into errors of fact and logic unworthy of his freshman year in college.

For a single example I will refer to the case of the vivisector who was pertinently asked if (as was inevitably the result of his argument) he would vivisect a child if permitted, and who heroically replied: Yes, he would operate on a child *for its benefit*, even if it caused it pain. Whether this reply was born of dishonesty or stupid-

ity matters little. Probably both entered into it. Foolish and inexperienced, indeed, must be the bird that is caught with such chaff!

For another example, I will allude to the desperate attempts on the part of the vivisectors to persuade the public that the late Poet Laureate of England was not an anti-vivisectionist, in the face of the most positive proof that he was, and that he had befriended our movement in every practicable way to the day of his death. Life is poorer without Alfred Tennyson.

“His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world: This was a man.”

But this evasion just noted, of the question of the justifiability of human vivisection—perhaps the most important of all questions connected with the subject—brings me naturally to another point.

Absolutely no argument can be devised in favor of vivisection that will not apply far more forcibly to the vivisection of man than of animals. It is a very significant fact that in every case, and there were several such, when this fact was brought to the attention of witnesses who favored vivisection, before the Royal Commission, no pretense of a reply was made. It was every time evaded, although, if I recollect aright, not quite so stupidly as in the case I have just recalled. Now, what means this evasion? Had these men taken counsel together on this point beforehand, and agreed that to claim the same right to vivisection men as animals would be premature in 1875? If so, is it still premature? If so, when will it cease to be?

This great question, I believe, concerns every human being. That these men do not give themselves the greater luxury of human victims is due to nothing but their cowardice. Absolutely no argument which will apply to the vivisection of animals will fail to apply, with at least as great and usually with greater force, to the vivisection of men. Why will not these men explain themselves and their wishes as regards human victims? **THEY DARE NOT.** They know that we know their wishes in this regard, and to their knowledge, that, but for our opposition, the stupidity and selfishness of mankind might leave them nothing to fear in openly demanding what they ardently desire, is chiefly due their venom towards us. The cases of cancer grafting and of other human vivisection of paupers in hospitals are familiar to us all, but they fail to satisfy the ardent vivisectioner. A few vivisections secretly perpetrated no doubt gratify him, but he will not long be satisfied with anything short of a regular system of

human sacrifices. That freedom from torture is the right of a being is dependent not on its form, or intelligence, or ability to speak and defend itself, or muscular strength, but *on its possessing a nervous system capable of feeling pain*, is a self evident proposition, an axiom, to every one not only with ideas of the rights of animals, but to every moderately intelligent man. [Applause.]

Manifestly, it is an infinite outrage to take and tie to a table an animal, capable of suffering, but unable to speak or otherwise defend itself, and slowly dissect it alive. Wherein, would these men say, lies the difference between man and brute that justifies this? Is it in intelligence? Is it in ability to speak? Is it in color? It cannot be in shape, for that would justify the vivisection of a deformed man. It cannot be in weight for that would justify the vivisection of a man larger or smaller than the average. It cannot be in intelligence, for that would justify the vivisection of idiots, lunatics, and many of the vivisectors. [Laughter.] It cannot be in ability to speak, for that would allow the vivisection of deaf and other mutes. It cannot be in color, for that would allow the vivisection of negroes and others.

Then wherein lies, wherein can lie, the difference between man and brute that makes it lawful to vivisect the latter and not the former. I answer, that THERE IS ABSOLUTELY NONE, the two being to all intents and purposes similar in nervous system, that is to say in ability to suffer—which is the only matter of the slightest consequence in this discussion.

Hence it follows that the only reason the "experimenters" vivisect animals and not men is that they are wretched cowards, seizing and cutting up a helpless animal from which they have nought to fear provided they secure it in the most approved way—the dog's most violent demonstration frequently being to lick the hand that wields the knife—and refrain from doing the same with men because they dare not, and for absolutely no other reason.

I am personally acquainted with at least two of the world's greatest and best known vivisectors, and with many obscurer ones. I know something of this matter of which I speak. More than one vivisector has confessed the truth of it to me, and indeed, its truth needs no confession. Every one with the slightest knowledge of human nature or of vivisectors, knows that it is so, and that it must be so. In a little paper, intended apparently for little readers, although it purported to have been read at a recent Church Congress, I observe that the writer, speaking of the rights of animals, says he

was "at a perfect loss to know in what these rights consist." This is manifestly true of him and of his confreres, and I thank him for the admission.

Now, what follows? It would not be unreasonable to expect him to defer somewhat, on a subject intimately affecting the rights of animals to those, and fortunately they are not few, who do know something about them. He goes on to say, however, that ordinary mortals cannot decide about the justifiability of vivisection; and finally he caps the climax of insolent stupidity by declaring that only he and his confreres can decide. This writer also incidentally slandered the people of this great nation by declaring that "there does not exist any national conscience as regards cruelty."

Now this gentleman presumably made the best defence of vivisection of which he was capable. This is hard to believe, but I think we must so consider it. In basing his case then, on the erroneous assertion that there exists no national conscience against cruelty, he admits that if there is a national conscience against cruelty he is absolutely without ground to stand on. He thus complacently delivers the enemy bound and helpless into our hands.

While speaking of the Church Congress, may I diverge, and make a brief comment on the recent insult there perpetrated on our honored leader? I allude, of course, to Miss Frances Power Cobbe—in my judgment, the greatest woman now on this globe, and most certainly one of the greatest women that "this royal throne of kings, this sceptered isle" has ever produced. [Applause.]

Of her I speak not, for no words of mine could add to her fame. But was it not a most wonderful instance of human audacity, of human intrepidity, for the representative of that side on which there has always been the most utter disregard of truth, not only in direct categorical assertions but in every indirect matter, of that side which in this country has actually existed, and now exists only in consequence of the studied, careful and persistent deception, in almost every possible way, of the people of England, to evade the main question, and actually dare to allude to the fact that technically as I feel bound to say, there were errors, which, of course, did not in the least affect the main question in one of the many publications on our side? It seems to me that if ever insolent bravado reached the sublime, it did so then. How appropriate to apply to this high Priest of Science the words:

"I tell thee, churlish priest,
A ministering angel shall this woman be,
When thou liest howling."

The man who has the proud distinction of slandering brutally the greatest woman of her time is, I am told in his defense, a young man. I should have supposed that he must be very, very young indeed: that he may be wiser as he grows older is to be expected: that he will be less wise is impossible.

The lack of amiability, not to say decency, of these men, is also a proof to the world of one of the results of their practices. The astonishing venom, recently shown, of one of them, Prof. Huxley, the disgrace of whose acquaintance became naturally, so abhorrent to one of the founders of this movement that she simply dropped it, ceased to know him, agreed to disagree without one unkind word, is a case in point, as showing this: so piqued was this man that he has, in a most unusual manner, gone out of his way to make of this incident a quarrel. His act was harmless, and is to my mind highly gratifying, for it shows that these men chafe and writhe under the personal obloquy and contempt, which they feel that all estimable men and women (including millions who are as yet publicly unidentified with our movement) who are aware of their occupation, feel for them solely on account of their vile trade.

This feeling, heretofore greatly underestimated, I have reason to believe, on both sides, is, I feel, ultimately to be a most useful power for us. The world is beginning to observe smaller things than heretofore. The embryo doctor who suffered the penalty of death in New York a few days ago, for the murder of his child-wife, under circumstances of unusual atrocity, spent the latter part of his life in making an enthusiastic written defence of vivisection. He doubtless defended vivisection on the same grounds as those on which he justified the murder of his wife. This has been noticed, I think, far more than would have been the case ten, or even five years ago. We are beginning, slowly, to be sure, to gain the attention of the press. Sad to say, the time seems long, the movement is slow, there "is no pity sitting in the stars" that appears to help us. Discouraging events occur one after another, and those of us who have this cause most at heart, at least at times, feel very sadly that the end is not yet near.

I have no doubt however, although I am not of a hopeful disposition, that events are going in the right direction, that we are gaining ground, and that success, although, as I have said, it is not near, is really now in sight in the distance. When the public attention, always most difficult to reach in a matter affecting neither the comfort nor the pockets of the public, is a little more enlisted, I believe that

the movement will progress with a speed that will surprise its most hopeful friends, and that when success does come, it will come far more rapidly and far more certainly than we now dare hope.

So many things combine to make this cowardly crime hateful to every lover of justice. A man need have no great mercy in his mind to hate vivisection. If he be passably honest, passably just, he must condemn it: far better would it be to have every disease run riot through this world—far better I believe, to have human existence itself cease, than to prolong it at the cost of such detestable, loathesome and cowardly crimes as those in which vivisection, for the most part, consists.

The continual falsehood and deception to which vivisectors in this country are driven to defend their trade, is alone enough to deprave these men and condemn their practice. The errors to which it has led in medical and surgical practice, waste of time and energy, the distress caused to us, who are not "at a perfect loss to know in what these rights (of animals) consist," at the perpetration of injustice on them, the infinite cowardice of tying an animal and rendering it incapable of self defence, a cowardice, I have no hesitation in saying that no one but an utterly contemptible coward could perpetrate more than a single time—more than one man has confessed to me how he despised himself for this particular thing at first, until he was sufficiently depraved to do it without thought—all these elements, once known to and heeded by the public, together with the more important facts that the number of animals vivisected is practically infinite, having increased so rapidly that in England it has doubled in a little over a year, having grown according to the inspector's report, which notoriously minimizes both the suffering caused and the number of operations from 2661 in 1891 to 3960 in 1892, a very large majority in each year being without anaesthetics, the fact that anaesthetics are practically never efficaciously used, and that error and not truth is learned from the crime—all these elements will combine to bring to destruction the vile system and the abject cowards who live by it. Their monstrous pretence that life is more important than anything else, that every crime may be perpetrated to prolong it, that this object condones every offence, is one most dangerous to mankind at large.

"Cowards (except vivisectors) die many times before their deaths.

The valiant never taste of death but once:

Of all the wonders that I yet have heard,

It seems to me most strange that men should fear,

Seeing that death, a necessary end,

Will come when it will come."

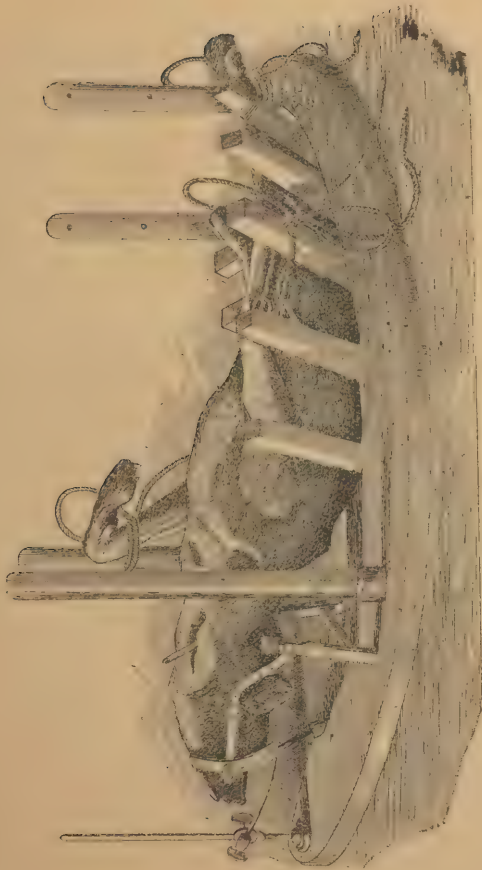
In explanation of my allusion to the largeness of the number of animals vivisected I may say that in two institutions which I have within a few days visited in Paris, in each of which I was expressly told that they keep *small* supplies for daily use only, and replenish the stock every day or two, I nevertheless saw, I should say, over a thousand animals intended for vivisection or actually undergoing it, including horses, dogs, monkeys, rabbits, chickens, ducks, pigeons, rats, mice, guineapigs, frogs and fish, and was told that they had cows and cats also; the small cages *alone*, in each institution, intended, remember, for one day's supply, would easily hold, I believe, five thousand animals, each the size of a medium sized dog.

Relative to anæsthetics, I will say that out of a large number of vivisections extending over several days, and including various different kinds of animals, no anæsthetic or pretence of it was used in one single case. I saw no anæsthetics in or about either institution, and feel sure that none is ever used, except perhaps in some unusual case. When a dog is convulsed with agony, he is readily soothed by a caress so as not to disturb his tormentor, and usually licks the hand of his torturer. Anyone who will observe a vivisector at work, will see not only that, as one infamous perjurer inadvertently confessed, he is absolutely regardless of the suffering to his victim, but that it must be so. His cutting, mangling, burning, is frequently, I may say habitually, just exactly the same in the case of the living dog as in the case of the dead one.

I have within one week seen animals operated upon on Saturday afternoon, when the vivisectors left their laboratory, left alive in the laboratory evidently, and as I was told by the operator, to remain until the morning, perhaps Monday morning, unless released sooner by an accidental death, before undergoing the conclusion or continuation of the experiment.

The simple matter of securing an animal for experiment, so hard does it struggle at times, is of itself, a thing causing intense suffering. The ropes are frequently drawn so tightly as to dislocate its limbs.

To commit such appalling acts, as I have witnessed, which are not by any means worse than the average, men must be such infinite monsters, such cowardly scoundrels, as no fiend which the imagination of man has yet depicted could even faintly resemble. If their disposition to this awful crime did not unfit them for the society of their fellows, surely their practice of it would. Insane or criminal or both, penal servitude for life, to which far better men have often been and are daily being condemned, would be too lenient a punish-



From *L'Appareil Barométrique*, by PAUL BERT, Paris.

ment. These men are in my judgment, guilty not of breaches of good taste, or of misdemeanor only, but of the most monstrously frightful crimes of which we can conceive, and the effect of their doctrines on mankind could hardly be worse if they were leagued in a conspiracy to debauch his morals to the uttermost.

The late Henry Bergh, a profound student and recognized authority, wrote to me in 1880, and also told me, that he fully believed that the suffering caused by vivisection exceeded all suffering caused by all other causes collectively. If that were true then, as I fully believe it was, it is probably one hundred times greater now. Vivisection had hardly commenced in 1880. How this frightful thing began has always been, to my mind, a great mystery. Who first thought of it? Who was not only vile enough, but strange enough, to cut into a living animal, to settle his impertinent curiosity, I have often wondered. When that "evil consequence yet hanging in the stars" began, "its awful date" was, indeed, an eventful and momentous time.

The readiness with which each unit of this world's population would ruthlessly sacrifice ten thousand or ten million of its fellows for the smallest chance of thereby curing its own finger ache is strange and awful to contemplate.

Vivisection has caused incalculable mental pain to all lovers of justice who know of its existence. Those who love justice are, of course, the best and fairest of our race. The suffering of these people alone far, far, exceeds in importance any possible results of a beneficial nature. In comparison with it all the vivisectors of the world are of trifling importance. Fortunate it is that no discovery of value has ever been made through it.

I can imagine few greater evils to man than the prolongation of the lives of those who are willing to live by means of vivisection. Those men live too long as it is. It has caused many millions to doubt the existence of a God millions to disbelieve. Not only does the hardening of the conscience caused by the habitual disregard of justice unfit the vivisector for deciding any question, the decision of which requires a just and equitable mind, but the fact that his living is made by the commission of this very crime alone would thus unfit and prejudice him. Few are the men even among those who honestly try to be just, (which vivisectors do not) whose judgment is not more or less obscured by their interests. That physiologists, and their mainstay, the doctors, are not always to be found among these few, is proven by the wild enthusiasm with which they hailed the

advent of Pasteur's poisonous broth, and Koch's filthy (so called) lymph. How came almost the entire body of the physiologists and medical profession to so stupidly run astray after these absurd nostrums, if it were not for the hope that the physiologists would have more excuse for vivisection and that the doctors would speedily be employed in inoculating vast multitudes at remunerative wages?

I have seen it seriously proposed that every disease that man is heir to could be prevented by its appropriate vaccine. Each infant as soon as born should be inoculated with every kind of vaccine, and would instantly become proof against every disease. Reliable statistics show that doctors were paid in the period from 1840 to 1889, the sum of 3,156,146 pounds sterling for vaccinating paupers alone—over thirty millions of dollars.

Now if there were ten different diseases requiring vaccination instead of one, assuming it were made compulsory in every case, would not the fact that the doctors would receive over thirty millions sterling in the same time prejudice their judgment as regarded its desirability? Suppose the lawyers of England asked for legislation requiring not only that every man who had a quarrel should employ a lawyer, but that every man living should consult a lawyer to obtain advice as to the best means of avoiding a lawsuit, and it should turn out that this advice instead of preventing the quarrel, should actually cause one and thus lead to the employment of the same lawyer a second time and many times—then if the lawyers were paid out of the tax payers' money for the advice given to pauper clients the sum of one-half million pounds sterling [\$2,500,000] a year in addition to the amounts which they received from clients who were not paupers, and should protest that they were absolutely indifferent to the money side of this question, and that their sole object was to benefit the public, whose happiness was their only desire, and that their judgment as regarded the importance and desirability of the proposed law was in nowise affected by their interest—then we would have a fair parallel between the two cases.

That compulsory vaccination should be possible, that that law should be possible, permitting a doctor to forcibly remove a patient whom he believes, or declares that he believes, to be ill with certain contagious diseases, from his home, (in the execution of which law your doctors made 462 mistakes in one short year—that is to say, they ordered the peremptory removal of 462 patients not suffering from contagious disease, on the alleged ground that they were so sufferin)—I say that such a law

should be possible in this land of England—where I believe human liberty is more sacred than in any other part of the world, not excepting my own country, is one of those anomalies and anachronisms that it is simply impossible to explain.

A few more words, ladies and gentlemen, and I have finished and will make way for a better speaker. I may never again have the honor of addressing you. Let me beg of you, in the darkest hours, to remember that in America as here, there is a body of determined, aggressive workers, men and women of influence and ability, among whom I in no wise presume to rank myself, who intend to fight against vivisection so long as life lasts. They will not be put down by abuse, they will not be soothed by flattery. Never, I beg of you, be discouraged at the magnitude of the work; or at the smallness of the number of workers. We have forces on our side that have not yet declared themselves. But I have spoken far longer than I intended and must bring these rambling, disconnected remarks to a close. On the success of the work here in England, depends, I believe, more than we dare think. If vivisection be absolutely prohibited HERE, the first step will have been taken towards its prohibition throughout the world. In France, Germany and Italy, all of which countries I have recently visited, the day of prohibition seems very, very far off. The hopelessness, in the near future, of stopping vivisection in those countries, in comparison with the chances of that desirable condition being reached here in England at no distant day, is very sad to contemplate on one hand, but encouraging on the other. That vivisectors here should be at their wits' end to delude the public, and should be driven to pretences for which their foreign brethren simply laugh at them, is a most encouraging sign of the times, and speaks volumes for the influence and power of the Victoria Street Society. When vivisection is prohibited here, we shall find countries like those I have named, where the barbarian element is still strong, asking why England should prohibit a crime which they have hitherto not even noticed. The progress from that question must be slow, but, I hope, sure. Once show even the people of France, for instance, that the vivisectors can give absolutely no reason for vivisecting apes, horses, dogs and cats, instead of men, except that men are stronger, can speak and defend themselves, and that infinite cowardice lies behind all their acts, and their work is doomed. Most men care little or nothing to save a dog from vivisection, but entertain a decided objection to its practice upon themselves.

I have within a few days looked upon without exception the most re-

pulsive scenes that I have ever witnessed. I may here state, in passing, by way of showing that I am not over and above impressionable, that my life has been a somewhat eventful one. I have travelled, in distance, the circumference of the earth, many, many times. I have been in many railway accidents—some appalling ones—and have seen men and women killed, mutilated and dying in almost every possible way. I have seen and assisted in many surgical operations, when anaesthetics were and were not used. I am pretty thoroughly accustomed to scenes of blood and agony, so much so that I have supposed that, however much my sympathies might be excited, I would and could see nothing in the way of suffering that would greatly move me. I have recently learned, however, that I was mistaken. I have recently seen sights that surpassed in repulsive hideousness all that has ever hitherto come across my path.

In one case, in a small animal fastened to a board by four pins one in each foot, and a rubber band on its body, an opening about $\frac{5}{8}$ of an inch square was made, through which the heart was forced out, so as to determine the action on the heart of a poison which had been previously administered. When its heart's action became faint, its toes were cut, its eyes were pricked and pain was otherwise caused. It was finally released and moved about with its intestines exposed for an hour.

A guinea pig to which the same drug was administered was cut open with scissors and lived ten minutes.

A very large dog was fastened to a table with ropes tied to each foot and to its head. An incision was made over the region of the carotid artery about four inches long. It was dissected out from the surrounding organs, ligatured above, and a glass tube inserted for the collection of blood. A sharp probe was driven through its skull. Its head was then released and a wire probe put through its side to the heart. To the two probes in brain and heart electricity was applied for several minutes. The operation lasted over one hour.

A small dog which had been operated on some days previously, had had its eyes experimented on. One side of its head was cut open, exposing the nerves of the ear and eye, which were dissected out. Electricity was applied to the nerves. This operation began at three o'clock and was still in progress at half past four.

The most painful part of all this business was the utter disregard of the suffering inflicted. In the physiological laboratory, to which I was invited by the presiding genius, the living dog was in every respect treated precisely like the dead one. The rough handling and pulling of the

cut and mutilated tissues, the electrifying of the nerves, all was done without the slightest regard, apparently, to the fact that each touch caused agony.

Respecting the very common pastime of vivisectors, of conducting electricity over a nerve—two things are noticeable. First, the nerve is carefully dissected away from the surrounding tissue, so that the electric current must pass directly over the nerve itself, and can, by no possibility be diverted elsewhere. Secondly, an animal so near death, or so stupified, from any cause, as to be absolutely impervious to ordinary cutting and mangling, will nevertheless give evidence of suffering the most inconceivable agony as the electricity comes in contact with the nerve.

When we consider that it is common experience that the slightest touch, or even jarring the threadlike nerve fibre of a tooth causes excruciating pain, we may form some very slight idea of what it is to have a large nerve trunk thus irritated; for example the sciatic or spinal nerve. The pain of a touch compared with passing a current of electricity over it is apparently trivial. Except by such comparison it must seem almost infinite to the victim.

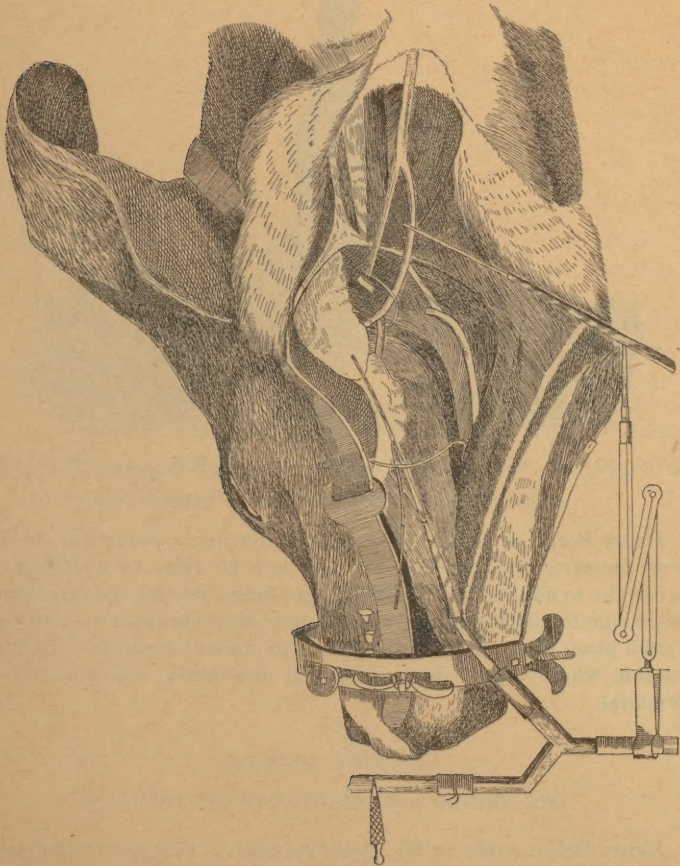
Now I will not insult your intelligence by telling you that all this is worse than useless; that absolutely no good has ever come from it, and it is sufficiently demonstrated that none can come.

"For Justice, all place a temple, and all seasons summer." The cowards who perpetrate these hideous crimes would soon be doomed, if we could only convey one-tenth part of the truth to the public.

Therein must be our work in the immediate future. Let us leave no stone unturned, let us leave nothing undone to bring about this desirable condition. Then it must "follow, as the night the day," that these wretches will be driven, as generations ago they should have been, to some other less cowardly and less hypocritical means of livelihood, and the words "vivisector" and "criminal" become interchangeable terms. So far as in us lies let us each do his utmost to hasten the work. The time is surely coming when man will look back on the work of the past, and will be appalled at its contemplation. Then and not until then will the world be fit for a civilized race to inhabit, and we will have reached the dawn of the ever-nearing day.

For your kindness and attention, and especially the patience with which you have borne with me during my long and tiresome discourse, ladies and gentlemen, I thank you a thousand times. (Great Applause.)

OPERATION ON A LIVING DOG.



This awful experiment, a drawing of which was exhibited some time ago on the boardings of London, made even some of the vivisectioners ashamed and they endeavored to deny that it was done upon the living animal. They were met, however, by the very natural query : Why muzzle a dead dog ? How it was to serve the human race is not stated.



Henry Bergh Memorial Fountain, City Hall Square, Milwaukee,
ERECTED BY THE WISCONSIN HUMANE SOCIETY, 1891.

Henry Bergh is dead. 'His body is buried in peace but his name liveth forevermore,' and while we may not be able, by anything, that we can do, to add to the luster of his fame, yet, for the emulation of others who might thereby be led to follow after his noble way, we ought, in each place where there is a Society for animal protection, to build a fountain where thirsty dumb creatures may drink, and place on such memorial

TO

HENRY BERGH

THE FRIEND AND PROTECTOR OF ANIMALS."

Henry Bergh wrote to Mr. Peabody, Sept. 2, 1880, after the presentation of a bill prohibiting Vivisection to the New York Legislature (which, as he expected, was rejected): "I may fail again; but I propose to fight the question out on this line if it takes all the rest of my life! I believe that these scientific cruelties surpass all other wrongs inflicted on the lower animals—collectively."